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The Christian Socialist

VOL. III. No. 9. DANVILLE, ILLINOIS, MAY 1, 1906. Whole No. 49

THE WALL STREET PIT*

BY EDWIN MARKHAM

I see a hell of faces surge and whirl,
Like maelstrom in the ocean—faces lean
And fleshless as the talons of a hawk—
Hot faces like the faces of the wolves
That track the traveler fleeing through the night—
Grim faces shrunken up and fallen in,
Deep-plowed like weather-eaten bark of oak—
Drawn faces like the faces of the dead,
Grown suddenly old upon the brink of Earth.

Is this a whirl of madmen ravening,
And blowing bubbles in their merriment?
Is Babel come again with shrieking crew
To eat the dust and drink the roaring wind?
And all for what? A handful of bright sand
To buy a shroud with and a length of earth?

Oh, saner are the hearts on stiller ways!
Thrice happier they who, far from these wild hours,
Grow softly as the apples on a bough.
Wiser the plowman with his scudding blade,
Turning a straight fresh furrow down a field—
Wiser the herdsman whistling to his heart,
In the long shadows at the break of day—
Wiser the fisherman with quiet hand,
Slanting his sail against the evening wind.

The swallow sweeps back from the south again,
The green of May is edging all the boughs,
The shy arbutus glimmers in the wood,
And yet this hell of faces in the town—
This storm of tongues, this whirlpool roaring on,
Surrounded by the quiet of the hills;
The great calm stars forever overhead,
And, under all, the silence of the dead!

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*From "Lincoln and Other Poems", published by McCLURE, PHILLIPS & Co., New York. $1.00.

The Finger of God

BY EDWARD ELLIS CARR

Old Trinity Church at the head of Wall Street,—the greatest contrast on earth.

Where crumbling gravestones mark the resting places of the long-silent dead and mock with sure proclamation of speedy removal the men who sell their time, strength, talent, character and happiness for piles of wealth, not knowing who shall gather them. The vortex of the commercial world writhes, foams and roars around that quiet cemetery which these money-mad magnates daily look upon.

Where the deathless words of the Nazarene—"Lay not up for yourselves treasures upon earth"—"Seek ye first the kingdom of God and His righteousness"—"Ye cannot serve God and Mammon"—"Therich man died and in hell he lifted up his eyes being in torment"—"Love thy neighbor as thyself"—are regularly read and the frenzied struggle for fortune constantly sinks all love for God and man, all sense of pity and justice, all hope of righteousness.

Where that tall church spire stands day and night solemnly pointing toward God and eternity ignored by the fools who forget both in their wild scramble for gold and power.

Standing on lower Broadway, exactly opposite the head of Wall Street, every man who quits his office on the short, narrow, canyon-like thoroughfare unavoidably beholds that calm steeple with its vast significance;—a daily, hourly reminder of the most important facts of time and eternity—*death, God, judgment*—which are more ignored on Wall Street than anywhere else on earth.

Within a radius of one thousand yards from Trinity the "ownership" of America is centered, the money-power of the Western World is located, the most titanic contests for commercial supremacy continually go on. Yet the dead beneath the tombstones speak their message of mortality to all; the old Church reminds men hourly of the Master's words; the high church steeple is *The Finger of God* pointing steadily toward the inevitable balancing of all accounts wherein no "watered stock" no "unearned increment" shall enter except upon the debit side.

This striking, immediate and extreme contrast awes one. *There seems something fateful in it.* As if the Infinite God had deliberately set and maintained that old church and cemetery there in the midst of Mammon's western headquarters as a warning of impending doom. Who in the hour of judgment can plead for mercy when he remembers that old church spire forever outlined against the sky from every pave-stone, door and window of that world-famed street of crafty, blood-stained millionaires?

The land is worth millions. All other down-town churches and cemeteries have been forced to give way before advancing commerce. But there this old spire stands a witness against all ungodliness, a monument of faith in nobler things.

"Oh, import deep as life is, deep as time,
    There is a Something sacred and sublime
Moving behind the worlds, beyond our ken,
    Weighing the stars, weighing the deeds of men.

"O men that forge the fetter, it is vain:
    There is a Still Hand stronger than your chain.
'Tis no avail to bargain, sneer, and nod,
    And shrug the shoulders for reply to God!"

CALL FOR CHRISTIAN SOCIALIST CONFERENCE, JUNE 17 and 18

The First National Conference of Christian Socialists will meet at Louisville, Ky., June 17-18. (The local meeting place will be announced in our next issue.)

All men and women are urged to be present who thoroughly believe in the Christianity of Socialism and the Socialism of Christianity;—who are loyal to *the socialist party.* and believe that socialism should also have *a distinctly religious expression.*

All such men and women who can not attend the Conference in person are urged to send expressions of sympathy and approval to Chas. H. Dobbs, care Insurance Field, Louisville, Ky.

The object of this Conference is to unite in one glorious fellowship the men and women whose hearts are fired with the love of God and the immediate hope of His kingdom on earth; to devise ways and means of reaching all religious people with the socialist message; to evangelize the churches and turn their tremendous influence against Mammon in favor of practical justice and brotherhood; to preach the "Good News to the Poor" and proclaim the Jubilee of Freedom from want, worry, hate and ignorance.

The immediate work of the Conference will be to choose a suitable name and form of organization and to adopt practical plans of future work in wise co-operation.

A strong and delightful program is being arranged, with large opportunity for discussion, and "our fellowship will be sweet."

One fare for the round trip may be obtained on all railroads from any point in the United States, on account of the great Kentucky Home Gathering, beginning June 13, and the return tickets are good for a long period. For further information about entertainment, hotels, railroad rates, etc, address Chas. H. Dobbs, care Insurance Field, Louisville, Ky.

It is confidently expected that prominent Christian Socialists will be present from all parts of the country aud the Conference will be historic. If you are in full and sincere sympathy with this movement, *come if possible.*

—**LUCIEN V. RULE, GEORGE WILLIS COOKE, J. W. WELLS, OSCAR F. DONALDSON** and **EDWARD ELLIS CARR**, Committee.

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The appalling catastrophe at San Francisco has broken up the great deep of human sympathy. Everywhere in America and from many parts of Europe money has been sent to relieve the distressed people. This outburst of sympathy and brotherly helpfulness is beautiful to see and vastly more than outweighs the catastrophe itself. It shows the native goodness of human nature, the sense of interdependence and the *effectiveness* of national relief.

Why not apply this noble sentiment and power to relieve the millions of American people who *all the time* are in dire want of food, clothes and shelter! It is good to afford work at national

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The Folly of Physical Force

By Seymour Stedman in Chicago Socialist

The breaking of the law, the reckless and venomous overthrowing of the constitutional safeguards of American citizenship by the Colorado officials, side by side with the infamous and brutal conduct of the Idaho officials and operators and the twenty years' battle of the mountain pioneers against Eastern greed, culminating in the arrest of Haywood et al., is well calculated to arouse the most intense and impassioned philippic. It struck a spark in Comrade Debs, and a veritable volcano burst into action. His appeal charges every fiber of one's soul and quickens the impulse and spirit of revolt—a revolt coupled with physical force.

Comrade Debs calls for a million men "to face them, (capitalists) with guns," a "special revolutionary convention of the proletariat at Chicago." Here is the gulf.

To do what?

To protest—GOOD, to encourage physical force—**failure and disaster**.

The state must be the vantage point, the capitalist government with all its resources, credit, arms, munitions of war, and the PRESS—the thought suggests its futility, the futility, the folly.

Do guns grow like mushroons?

Can you gather ammunition from ether?

Will you stock a commissary department from Mammon found on trees?

Can a machinist drill troops in a day? Will expert engineers, draftsmen, skilled armament men fall like dew within labor's ranks?

Chicago is at the foot of Fort Sheridan. Fort Sheridan and Chicago are at the mercy of one first-class battleship. Every city on the shores of the Great Lakes are but straw stacks before an ordinary cruiser. New York City and 'Frisco and all seaport cities are more helpless.

The talk of physical force is vain and trivial; it may lead a few noble, courageous souls to the gibbet, and more to the death on the barracks or mountain side.

It can do worse—infinitely worse. **It can give the capitalistic class an opportunity and an excuse to limit or disfranchise the propertyless class.**

The implied or actual threat of violence can do no good. Rioting (for that is all it could be) would be a monstrous blunder. **The only class that can appeal to arms successfully is the class that is armed**; neither can physical revolutions be made by philippics, though they surpass in fervor the inspired Rienzi. A play at force will be challenged successfully by the capitalist class. Comrade Debs, in passing the anarchist case, says: "Twenty years have passed with educational influences upon the working class."

Observe how great the change:

Judge Joseph E. Gary presided at that trial in October, 1886; in the fall of 1905 he is re-elected overwhelmingly to the bench, because he was the judge who pronounced the death sentence upon Parsons et al., and this election took place in the very proletarian city of Chicago, where Comrade Debs proposes a revolutionary convention of proletarians.

In Colorado the miners, in conjunction with a large middle class, were unable to seat Adams as governor.

In Idaho the miners do not control a single state official. The Socialist who talks of spontaneous uprising is unwittingly playing a trump card for **capitalism**.

The duty of the Socialist in the Haywood case is plain. Tell all the story of Coeur d'Alene.

How the operators closed their mines in the dead of winter to starve and freeze their workmen.

How they feloniously, in violation of the State law, brought in Pinkertons into the State and went free from prosecution or punishment.

How negro troops at Wallace jailed the miners and assaulted their wives.

How in Colorado the miners appealed to the ballot to establish an eight hour day and the court paralyzed the law with "unconstitutionality."

How the constitution was changed and a Republican-Democratic Legislature broke its pre-election promises and refused to enact an eight-hour law.

How General Bell took control with the shibboleth, "To hell with the constitution," as his slogan.

How the writ of habeas was strangled by a Supreme Court with a patriotic protest from a dissenting judge. How by this Supreme Court decision a governor became a despot with a military authority as unrestricted and irresponsible as that of the czar.

Give the whole truth to the people of the country; tell them the whole story—a full history of the pioneer miner and his twenty years' struggle to keep his own; and Moyer, Haywood and Pettibone will not hang. Capitalism will stand stripped of its sham in full view of countless millions who gather their knowledge from the capitalistic press alone.

The Socialist must stand by the ballot as the means for his redress; the workingman **must, for he has** nothing else that will stand by him except hunger and rags.

When the Socialists have captured a State or two and are in full control of the militia, should the capitalist class break the law by armed invasion it may be necessary to fight in defense of the law and the constitution—made by capitalist, modified and changed by Socialist.

A NOBLE WOMAN'S WORK

"She hath done what she could"

The first part of April we received a list of fifteen subscriptions to the Christian Socialist with the following letter from Mrs. D. F. Layne of Pasadena, Cal.

The Christian Socialist:

It seems to me "The Christian Socialist" should be read by every thinking person, socialist as well as non-socialist. When the cosmic consciousness of socialists is wakened they will forget the **petty differences, strifes and feuds will cease, materialist, agnostic** and Christian will work together for the social and economic emancipation of the world. The strides made by socialism in the past ten years is wonderful, but how vastly greater will be its progress when all who see the fundamental proposition are united. Because "The Christian Socialist" seems to me the greatest paper in the socialist field for wakening the universal or love consciousness, I am going to unite all my resources to increase its circulation—I will submit my plan of proceedure and ask you from your experience and make any suggestions that would prove helpful.

I am securing lists of rooming houses that have reading rooms, ministers, teachers, and others who will agree to read the paper, at least not consign it to the waste basket, and if they will not subscribe for themselves, am asking socialists to subscribe for them.

Secured the inclosed list from a bundle of twenty-five sample copies sent me by J. Stitt Wilson. All sample copies are gone and would be glad if you would send along a hundred. Am not sending the money for same because I haven't it—I support myself and give all my time, strength and talent to the work in hand.

Sincerely yours,
MRS. D. F. LAYNE.

The middle of April Mrs. Layne surprised us by sending us another list of fifteen subscriptions to the Christian Socialist and we give an extract from her second letter.

I told you last week of my lack of means—it may be encouraging to you to know that a lady, not a conscious socialist, and almost a stranger to me, to whom I went and thoroughly explained the principles of socialism, my plan of work and my circumstances sent me $50.00 as an Easter present to enable me to devote myself to socialistic work—let us have faith.

Mrs. Layne's kind words cheer us and her beautiful work for the Christian Socialist is greatly appreciated not only by us but by all who are interested in the success of this paper.

She is displaying a wisdom of method and an enthusiasm in her work which we trust will stir up many of our readers to greater efforts. May she continue to receive help so that she can go on with her noble work.

Her experience in getting help where perhaps many of us might have had no faith to ask even, also teaches us a good lesson and may we indeed have faith, for "according to your faith so be it unto you."

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printing of whiskey advertisements; the "Author's Apology for 'Mrs. Warren's Profession.'" At the time the aforesaid letter was written by deponent, the title page of said book bore the imprint:

"Printed for the author,
EATON & MAINS,
New York."

When the book was printed, however, deponent saw that said imprint had been changed to read:
"Copyrighted by Charles H. Phillips."

In view of the fact that no attention was ever paid to the letter which he had written and which is referred to above, and in further view of the fact that as he had been informed his position was threatened by reason of his having called the attention of the heads of the Methodist Book Concern to said objectionable matters which it was publishing, deponent believed that he had done his full duty and did not care to risk the loss of his position by again taking the same course which he had adopted in the "Record of Events."

PERCY L. BURNETT.

Sworn to before me this 6th day of April, 1906.
JOHN L. EDWARDS,
Notary Public, N. Y. Co.

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We still have a number of Rufus Weeks' pamphlets, "The Greatest Phenomenon of the Twentieth Century" and "Message to the Churches" excellent for propaganda work. Also Richard Heath's "Captive City of God" which will be a suitable present for your minister. Price 25 cts.

Subscribe for the Appeal to Reason and the Christian Socialist, both for one year for 50c.

"For Revenue Only"

From a loyal Methodist preacher and a good socialist we have received the following personal letter which we print without his name:

Rev. E. E. Carr, Editor, Danville, Ill.,

DEAR SIR AND BROTHER:—I am receiving the Christian Socialist and am much interested in it and wish to thank you for it.

I read with interest your article in the issue of March 1st regarding the Methodist Book concern, and wrote at once to the Book Concern (as I think you should have done before publishing the article) and I find that your article is misleading and unfair. I am sorry to see a paper bearing the name of Christian rush into print with such misleading matter. Very sincerely yours, ——.

The article which we printed was the substance of a booklet issued by Typographical Union No. 6, of New York City, *which contained many fac-simile whiskey advertisements put into type and electrotyped* by the Methodist Book concern, besides other things even worse set up and electrotyped, *"for revenue only."* We have watched the daily press for reports of Methodist Conferences, especially of the east, to see if they would demand an investigation of these charges; but in every instance that has come to our attention the Ministers have been willing to accept the naked word of their accused agents denying *part* of the charges *and have failed to order a fair investigation.* We insist that *the honor of the church demands a thorough investigation of these charges.* WHITEWASHING WILL NOT DO. If such things are done by the Book Concern, the church must know it and condemn and discharge these agents *or stand condemned for hypocrisy before the world.* We believe the charges against the book agents are true, as per evidence submitted. If they are fairly tried by a competent committee which will hear all the evidence on both sides, we will gladly print the verdict whichever way it goes.

Because this matter so largely involves the *common honesty* and *common decency* of the church, we submit the following and would remind all loyal Methodists that a *mere denial of accused men* is not sufficient to refute these charges. *Let a thorough investigation be made.*

TO THE CLERGY AND MEMBERS
OF THE METHODIST CHURCH:

GREETING:—Some weeks ago the Defense Committee of New York Typographical Union No. 6 issued a small pamphlet directing attention to the methods adopted by the Revs. Eaton and Mains, publishing agents of the Methodist Book Concern, in conducting the affairs of the Methodist printing establishment in New York City.

The pamphlet referred to was moderate in its statements, which in no way could be construed as a reflection upon the Methodist Church as an institution. The advertisements therein were photographic .reproductions from proofs taken in the printing establishment of the Methodist Book Concern. These electrotype plates of whiskey advertisements were not printed in the Methodist Book Concern, because they were made to be inserted in daily newspapers and other publications, so that their advertising matter would be uniform throughout the country.

Since the pamphlet was issued this Defense Committee has received copies of letters and circulars issued by Eaton and Mains in reply thereto. Aside from the undignified expressions used by the Revs. Eaton and Mains in these circulars and letters certain statements are made by these reverend gentlemmen which demand a reply.

In order, therefore, that the Revs. Eaton and Mains may have an opportunity to deny—AND NOT EVADE—the charges made by the Defense Committee, we herewith present them in such form that each can be answered by a simple "Yes" or "No."

Charge No. 1—That the Methodist Book Concern, through its agents, the Revs. Eaton and Mains, or their representative, William Dove, was and is a member of the Typothetae of the City of [illegible]w York, and during the year 19[illegible]paid a certain amount of money in dues or assessments to that organization, and that the Revs. Eaton and Mains knew that the Typothetae organization was formulating plans and collecting funds for the purpose of waging war on New York Typographical Union No. 6 on January 2, 1906. And that they have been, and now are, assisting other members of the Typothetae in getting out their work by sending men from their workrooms in the evening.

Charge No. 2—That the statement made over the signatures of Homer Eaton and George P. Mains that Typographical Union No. 6 demanded a "closed shop" agreement is untrue. The Revs. Eaton and Mains were willing to continue existing conditions after January 1, 1906, provided the members of the Union would agree to work nine hours per day. The Typothetae of the City of New York, of which the Revs. Eaton and Mains are members, made this proposition in writing.

Charge No. 3—That compositors employed by the Revs. Eaton and Mains in the Methodist Book Concere did set the type for an advertisement for Long and Short Scotch Whiskey; that electrotypers employed by the Revs. Eaton and Mains made electrotype plates thereof, and that the Revs. Eaton and Mains were paid for those electrotype plates.

Charge No. 4—That compositors employed by the Revs. Eaton and Mains in the Methodist Book Concern did set the type for numerous advertisements for Mount Vernon Pure Rye Whiskey; that electrotypers employed by the Revs. Eaton and Mains made electrotype plates thereof, and that the Revs. Eaton and Mains were paid for those electrotype plates.

Charge No. 5—That compositors employed by the Revs. Eaton and Mains in the Methodist Book Concern did set the type for numerous advertisements for Gold Lion Cocktails, in which the following statements were made: (Here follows many samples of the advertisements which we have not space for in the C. S.—Ed.)

Charge No. 6—That electrotypers employed by the Revs. Eaton and Mains in the Methodist Book Concern made electrotype plates of these advertisements, and that the Revs. Eaton and Mains were paid for those electrotype plates.

Charge No. 7—That compositors employed by the Revs. Eaton and Mains in the Methodist Book Concern did set the type for numerous other advertisements for liquors and for price lists or catalogues of the same; that electrotypers employed by the Revs. Eaton and Mains made electrotype plates thereof, and that the Revs. Eaton and Mains were paid for those electrotype plates.

Charge No. 8—That compositors employed by the Revs. Eaton and Mains in the Methodist Book Concern did set the type for a booklet entitled "The Author's Apology from Mrs. Warren's Profession, by Bernard Shaw, with an Introduction by John Corbin;" that electrotypers employed by the Revs. Eaton and Mains made electrotype plates thereof, and that the Revs. Eaton and Mains were paid for those electrotype plates.

Charge No. 9—That the New York World on January 25, 1906, printed the following: "It was admitted yesterday at the office of Eaton & Mains, Twentieth street and Fifth avenue, that the plant of the Methodist Book Concern, designed originally to print religious literature exclusively, but which has gradually taken up secular work, was used to set the type and make the plates for "The Author's Apology," a defense by Bernard Shaw of "Mrs. Warren's Profession," driven from the stage by the police of New York."

Charge No. 10—That an investigation of the books and records of the Methodist Book Concern and the testimony of former employees of the Revs. Eaton and Mains will substantiate every statement herein made.

In conclusion, we desire to say that we deeply regret the necessity for issuing these statements. But since the Revs. Eaton and Mains were and still are parties to the Typothetae conspiracy to destroy the homes and happiness of members of our union, we shall continue to expose their conduct, relentlessly and persistently. The Revs. Eaton and Mains are not conducting an "open shop." The Methodist Book Concern is a "closed shop"—closed to all union printers unless they surrender their manhood and their membership in Typographical Union No. 6 and agree to work one hour per day longer than printers employed in union offices are working.

We advise, request and appeal to every Methodist clergyman and to every member of the Methodist Church to give this subject the serious consideration which we believe it deserves. We ask them to consider the unnecessary hardships inflicted on the wives and children of the faithful employees of the Methodist Book Concern. We ask them to decide whether, in view of the facts presented, the Revs. Eaton and Mains have pursued a course which meets their approval or condemnation.

Yours sincerely,
Defense Committee.
Typographical Union No. 6.

BURNETT'S AFFIDAVIT.

In the matter of THE METHODIST BOOK CONCERN. City and County of New York, ss.:

Percy L. Burnett, being duly sworn. says that he resides at 729 Westminster Road, in the Borough of Brooklyn, City of New York. That he is a proofreader and a member of Typographical Union No. 6. That he was in the employ of the Methodist Book Concern, doing business at 150 Fifth avenue, City of New York, from May 1st, 1893, to December 31st, 1905, a period of more than twelve years, and that he is a member of the Methodist Episcopal Church. That in the month of August, 1901, copy for a book entitled "Record of Events," by Charles H. Phillips, was given to him to prepare for the linotype operator, said book having been accepted for publication by the said Methodist Book Concern. Deponent immediately noticed that the work was, in his opinion as a member of the Methodist Episcopal Church, not one which should be published by the Methodist Book Concern. He saw that under the index letter "D" there was a list of about twenty-five dives of the City of New York, and which, in the book in question, were characterized as such. These dives were not only designated by name, but by the addresses of the places, the exact location in each case being given. There was also a long list of murders, prize fights and Police Court news, and under the heading, "Gardiner, Asa Bird, District Attorney," were the words, "To hell with reform." Deponent believed it to be his duty to inform his superiors of the nature of the book, and brought to the attention of Charles W. Lewis, assistant foreman, and Joseph Cassidy, foreman, the character of the book. Mr. Cassidy subsequently informed deponent that he had spoken to Mr. Warner, Assistant Superintendent of the Manufacturing Department of the Methodist Book Concern, but, nevertheless, deponent saw that the book was still being prepared for publication. He, thereupon, on or about September 7th, 1901, addressed a letter to the Rev. George P. Mains, D. D., Publishing Agent of the Methodist Book Concern, of which the following is a copy:

"The Rev. George P. Mains, D. D., Publishing Agent Methodist Book Concern.

"Dear Sir:—As a member of the Methodist Episcopal Church, and as an employee of the Methodist Book Concern, I feel that it is my duty to call your attention to a book that you are now printing, but containing information of which I am sure you are not aware, and which, if published, will subject the Concern to much condemnation and no doubt bring disgrace upon the Church for helping to make known the location of some of the vicious resorts of New York City. I refer to the book called 'Record of Events,' by Charles W. Phillips. It is a small work containing much miscellaneous information—a chronology of events alphabetically arranged.

"The objectionable matter is, principally, a list of the dives of New York City, occurring under the letter "D." There is also a long list of murders, prize fights, much theatrical and police court news. Note this choice item of information: 'Gardiner, Asa Bird, District Attorney * * * (To hell with reform.)' Surely the Book Concern is not going to pander to the class of people who 'desire such information,' to supply which desire, the author states in his preface, is the purpose of the book?

"The copy for this book was given to me to prepare for the linotype operator, and I immediately notified Mr. Lewis, my foreman, of the character of some of its contents. He said that the house imprint was not to go on the book. But the title page bears the imprint, 'Printed for the Author, Eaton & Mains, New York.' I also spoke to Mr. Cassidy about it, and he said that such a book should not have been accepted by the house and that he would see Mr. Warner about it, which he did. Notwithstanding this, work on it continues, and it will doubtless soon go to press.

"I have planned to be away for a couple of weeks, else I would take this matter to you in person, but knowing that you would not want such a book—at least with your imprint—published, I take this means of informing you concerning it. Believing that you will consider it of sufficient importance to make inquiry immediately, I am,

"Very respectfully yours,
"PERCY L. BURNETT."
"Proof Room."

No reply to this communication was ever received by deponent from said Dr. Mains. At the time this letter was written deponent was on his vacation. When he returned he was informed by the said Charles W. Lewis, assistant foreman, that he, Lewis, had been told by William Dove, Superintendent of the Manufacturing Department of the Methodist Book Concern, that the action of deponent in writing said letter was impudent, and that he had been told not to permit deponent to again resume his position but to discharge him from the Concern. Deponent states, however, that he was not discharged but did resume work at the proper time. Deponent further, at subsequent times, saw many other matters which he deemed objectionable, such as the

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THE CHRISTIAN SOCIALIST

ISSUED SEMI-MONTHLY

Published by THE CO-OPERATIVE PRINTING COMPANY,
134 North Vermilion Street, Danville, Ill.

SUBSCRIPTION PRICE 50 CENTS PER YEAR

ENTERED AT THE POSTOFFICE AS SECOND-CLASS MATTER

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Please do not send stamps for subscriptions or bundle orders above ten cents. Stamps are not legal tender. We can not sell them and we need the cash to pay bills with.

THE CHRISTIAN SOCIALIST may be had for ONE CENT PER COPY in bundles of ten or more. This is less than cost. We thus divide the expense of propaganda work with you. Keep it going.

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, somebody has paid for it. When your subscription expires we will notify you.

A CONVERSATION.

By Oscar F. Donaldson.

We two had talked the matter over before and had found ourselves at variance on the theory of socialism. He did not have sufficient faith in the goodness of mankind;

"We must change our selfish natures before ideal socialism can come," he had said repeatedly and dismissed the subject.

We were talking of municipal ownership and its rapid growth in favor during the last few years, when he turned to me and said:

"I don't go as far as you do in favoring public ownership, yet I am somewhat of a socialist on this question."

"Frankly," I replied, "There is little difference between any of us in our estimate of the present situation. It is on matters concerning the future that we differ. We differ only on the question, What to do?"

"No, I object to the real thing. It will be necessary to change our selfish natures, before we can have universal ownership. But I believe in public ownership of public utilities."

"You and I know that the cream of commercial gain is going to the few today. We see all about us evidence of centralized ownership and the successful management of vast holdings. We do not doubt the success of them. We are determined to find a way that will enable all to enjoy their share of these alvantages giving the people, as a whole, greater opportunities and more time. This is the present situation on which we are agreed. But you want to remedy this by part public ownership and part public control. I want to try universal ownership and administration and equitable distribution. When you stop and think of it, the real question between us is, Which is practical? If your program is practical there will be no opportunity to try mine. Your theory will be tried first as they are at it now. If your remedy does not prove practical, what is there to do but to take over all ownership and make it universal?"

"Well, we certainly are approaching a big change," was his thoughtful rejoinder. "It will occur in the very near future."

"Perhaps **we are going through a remarkable change** and will recognize the fact in the near future." I suggested. "Most changes extend over quite a period of time but we only recognize them, as a people, when they are accomplished facts."

It is thus that the public mind is slowly being brought to see the issue that socialism has raised. Men are calling themselves part socialists who are in fact only in accord with the old party position in name. Many men are saying that they are socialistic. How far is it from socialistic to socialist?

Five subscriptions to the Christian Socialist for $2.00. Send us a Club.

THE EXPEDIENCY OF WISE TACKING

A Reply to Rev. J. W. Wells by E. E. Carr.

When a sailing vessel starts upon a long voyage to a certain port, if the wind blows steadily forward in the right direction, and there are no rocks shoals nor lands in the way, the problem of speedy and direct progress is easy. All that is needful is to keep the sails up and steer straight toward the desired haven. But the wind seldom blows long in the right direction. It often blows fiercely in exactly the wrong course. In which case the vessel must tack and veer first this way then that way to compel the opposing wind to help drive the vessel at last to port. To pass the rocks, shoals and lands safely and avoid wrecking upon them, the vessel must often veer from her direct course. The doctrine of "no compromise" would prove ruinous to the skipper of a sailing vessel. He must understand the art of tacking and veering. "The longest way around is often the shortest way through."

The steam vessel, more independent of wind and current, must veer around the rocks, shoals and lands that lie in her direct course, and, in time of severe storms and heavy seas, turn her nose into the oncoming waves and directly face their power to prevent being caught sidewise in the terrific trough of the sea and sunk, even though by so doing she steams out of her course. **Expediency is but common sense** without which the skipper would never get to shore, much less to the desired harbor.

The civil engineer who plans a railroad from Denver to Salt Lake or San Francisco, cannot possibly choose a straight and level course however much he would like to. He must survey his road in and out to avoid the hills and keep on the level. He must sometimes wind among the mountain heads and around the valleys and canyons for twenty miles in order to progress two miles forward and a few hundred feet up. Only so can he build a practicable way over the mountains forpassenger and freight trains that run by steam.

If there were no adverse winds, no rocks, shoals nor lands in the way, no mountains nor valleys, or if **flying machines** (?) were sufficiently strong, independent of the winds and safe,—but I think the reader has fully caught my idea of **the expediency of wise tacking,** the necessity of considering **the best ways and means** of reaching any desired goal..

The contempt of some zealous souls for what they are pleased to sneer at as "expediency" is often extremely inconsiderate. When the claim of expediency becomes a mere excuse for graft, cowardice or treason it is to be condemned; but the expediency of wise tacking is the highest virtue and necessity.

Doubtless Comrade Wells is perfectly sincere, but I think he is entirely mistaken in his idea of the church and of the proper method to practically advance Christian Socialism. I will briefly discuss his six points of assault against the idea of an Interdenominational Christian Socialist Fellowship.

First, the principles of Socialism are both evolutionary and revolutionary. We must by the development of industry and education evolve the present system and the people to the point where revolution is possible. **Revolution is evolution bursting into bloom.** Evolution is the essential preparation for revolution. But for the evolution of the chick inside the egg the revolution of hatching could never take place. Light does mingle with darkness in the birth of every new day. Truth always mingles with error in the enlarging intelligence of the finite mind. No mind and no church ever did or ever will hold all of truth and none of error.. **And the light must mingle with darkness to dispel it. The truth must mingle with error to banish it.**

Not the isolation of a little hermit sect, but the wide-spread contact with religious men and women every where will win them to Socialism.

Second, the charges made against the church and the people therein are not truein the sense in which they are made, nor to that degree in any sense whatever. The church people have not deliberately taken ground against the workers in favor of their exploiters. They have drifted upon the current of events which they do not understand, **and which none of us understood till yesterday;** and when they learn the truth they will follow it as promptly and loyally as we did when we learned it. The effectiveness of the plan of working in and through the churches has been fully demonstrated to me and many others during my year's itinerary from state to state. The churches are opening to us on every hand. Here in Buffalo where I write six of them, two Presbyterian, Methodist, Baptist, Universalist and Protestant Episcopal—are open to us this week. I have spoken in churches of all denominations except the Catholic in many states this year. The last twelve lectures—under the auspices of the National Socialist Committee and the local Socialist branches—have been in churches. **They were straight Socialist lectures too.** Last night after the lecture—and this thing happens often—the minister boldly declared publicly in his own church his allegiance to socialism as the hope of religion and mankind.

Shall we organize a little sect of our own and close these multitudinous doors that are opening to us? **God forbid.**

Comrade Wells' argument that **our effort should be directed**

to the winning of religious people to Socialism and not socialists to churchianity—**which is exactly the object to be achieved by an interdenominational fellowship**—would be largely, if not wholly vitiated by the attempt to draw the Socialist into any particular sect as he proposes.

Third, the statement that "To remain in any organization as a voluntary integral part of it makes us a party to and. defender of all the wrong doing of that organization," (while the essential idea of come-out-ism,) is wholly false and absurd, as a moments serious thought will show the general adoption of such an idea would destroy every church in existence and **prevent** the one Comrade Wells proposes. It would destroy every political party including the Socialist.. It would make government and society impossible and could end only in complete anarchy.

Evidently Comrade Wells does not understand the real meaning of the word **expediency,** as he uses it with such contempt. Paul said: "All things are **lawful** for me, but all things are not **expedient.**" .It would be "lawful" for comrades to start a Socialist sect, but it would not be expedient.—it would not **expedite, speed, hasten** the spread of Socialism among religious people. It would only increase their prejudice,shut other churches against us and isolate our work.

Fourth, the Interdenominational Christian Socialist Fellowship devoted loyally to the Socialist movement and party as it is, is winning the confidence of the party members and making it hard for the pseudo Christian Socialism of Europe to make headway here. Such an organization will be in position to influence Christians and churches everywhere a social sect would not.

Fifth, It is possible that in exceptional localities, under the influence of a man of peculiar temperament, a separate local church organization may be **temporarily** needful. But where are the churches organized as anti-slavery churches? Anti-slavery, being a national movement outside as well as inside of the churches, conquered the leading churches which destroyed the foundation of the feeble anti-slavery churches and one has to look up a history to find their names. Where are the churches organized to advocate party prohibition? After a brief, isolated, pharisaical existence.—"gone where the woodbine twineth."

Our little Socialist sect would never appeal to practical Socialists, for it would isolate us from others and they want to work on non-socialist material in order to make converts to Socialism.

The churches are yielding to Socialism rapidly and soon the Socialist tides will be surging through them and our little Socialist sect would be stranded high and dry and forgotten by the masses who care very little for narrow sectarianism by any name whatever.

Again the Socialist sect would have to furnish its own support while building up, which would mean slow progress in a narrow field with measureless toil, self-sacrifice and difficulty. On the other hand the Socialist branches can arrange for (and are doing so nearly everywhere I go) the holding of straight scientific and Christian Socialist meetings in the regular churches. The comrades raise some money in advance, the church collections are liberal and the financial phase of the work is not very difficult. Meanwhile the good seed is being scattered far and wide. These things are **facts,** and an ounce of fact is worth a ton of theory.

The sixth point of Comrade Wells shows clearly that he does not fully understand the churches and their relation to capitalism and socialism. Any honest man will admit (as most of the preachers and church members do) that the church is far from perfect or satisfactory. It seems to be composed of **human beings** of about the same caliber as ourselves, who are more or less influenced by economic determinism—for which no well-read scientific socialist can justly rail at them!

But the churches have preserved "the oracles of God." They have read, preached, prayed and sung the Beatitudes, the Golden Rule, the Lord's Prayer, the whole Sermon on the Mount and many other glorious words of Jesus, the apostles and prophets. **They have created the ideal;** and

"Nothing can hold against hell but the winged ideal."

The difficulty has been to realize this ideal under capitalistic competition. They see this difficulty, they realize this lack, they are shamed by this inconsistency, **their hearts hunger for the realization of Christ's gospel. They are the most hopeful people for our work, the most easily won to Socialism because of this gospel preparation.** And as we present to them the message wisely, plainly, lovingly, **they yield to it** and join our ranks. And I for one and the comrades who support the Christian Socialist are not going to Louisville to discuss the question of a new sect, but to devise ways and means of reaching the churches of America by wholesale with the Socialist message. The questions of "expediency" are of vital importance. **Inexpediency is criminal or insane.**

The Christian Socialists should organize on an interdenominational plan similar to the Young Men's Christian Association and the Woman's Christian Temperance Union so that we may have access to all the churches with our glorious message.

If a local Socialist church is organized, or even if a Socialist denomination is formed, it can affiliate with the Interdenominational movement without interfering with its work among the other churches. But the Christian Socialist is fully committed to the larger plan and the greater work of the Interdenominational Christian Socialist Fellowship.

E. E. CARR.

REV. PORTER'S RESIGNATION

The St. Louis Labor prints the following:

To the First Presbyterian church of Laurel, Neb.:

I hereby tender my resignation from the pastorate of the First Presbyterian church of Laurel, the resignation to take effect at the close of this month. Very briefly stated, I resign because I have become convinced that Christianity, as taught by Jesus, involves Socialism; and second, because this view of Christianity is either unsupported or opposed by practically all whom I am supposed to represent in a denominational pulpit. It is unfair to any church to ask it to support an interpretation of the Master's teachings which it believes to be wrong. I can not be true to myself and do any less than declare: "The whole counsel of God" as I. understand it. As a church you would neither want me to stultify myself, nor to go on preaching a view of Christianity to which practically all of you are opposed. With the best of feeling towards you, with deep appreciation of your kindness in speaking helpful words, in giving financial support, in doing personal work in and about the church, and at the same time with clear .recognition of this radical difference in view point, I have voluntarily brought this matter before the officers of this church. We can part as friends; we can each go on working for the right as God gives us to see the right. But it would not be wise for us, even with the best of good will toward each other, to go on trying to work together when our interpretations of Christ's teachings are diametrically opposed in so far as those teachings apply to vital questions of the day.

G. C. PORTER.

If Mr. Porter resigned for the reasons given above, I think he made a great mistake amounting in fact to a crime. It can not be right for a pastor to desert his flock **because he sees they are wandering from the true path and need instruction.** At such a time the sheep need most of all the voice of a true shepherd. And the wise shepherd that loves the sheep will stay with them to lead them out of the wilderness and **not deliberately leave them to the guidance of a false or ignorant shepherd.** Brother Porter **should return to the church and do his duty to the people.**

It is a most vicious and false philosophy that inspires a minister to leave a church **which particularly needs his message** on the ground that he should not receive the support of the church when he differs from that church in opinion. This method, if generally followed, would surrender the church wholly to the influence of dead men, dead ages and dead creeds. It would condemn it to hopeless stagnation and death. A truth-teacher should follow the flock with love and fidelity seeking unceasingly to win them to the way of peace and safety.

And it seems to me also that Comrade Porter has failed in his duty to the Socialist movement. He had a congregation of comparatively good and intelligent people. They would have listened to a kind and rational explanation of Socialism. He could have won them to Socialism by patient effort, as many ministers in America are doing, and he could thus, directly and indirectly, have done the cause more good than he is likely to do by coming out.

No minister is justified in leaving his charge on the grounds stated above. If there is a distinct and sure call to a field that will afford a larger and better opportunity to speak his message in a more effective manner and more frequently to a larger number of people than his pastorate affords,—that is another proposition entirely. There is a broad and vastly important opportunity for a limited number of ministers who are **especially adapted** to Socialist work in the open field; but most Socialist ministers will find themselves more useful and happy if they stay with their churches where they are needed most of all. My work and travels this year have confirmed my previous opinion that the church is ripe and ready for the Socialist propaganda; and I glory in the many ministers north, south, east and west, who are loyally standing both by the Socialist gospel and their needy people. Through them prejudice is being removed, converts are made to Socialism and the cause is being generally advanced.

E. E. C.

"A Christian View of Socialism" is the title of a remarkable pamphlet by George H. Strobell. Order of this office.

Comrade Strobell was invited to deliver an address on Socialism before the Presbyterian Ministers' Association of New York City. The address so impressed the ministers that they asked him to put it in print. He has since delivered it by request before various churches and men's clubs with helpful effect. Every reader of this paper should send for one or more copies.

Order a bundle of sample copies to distribute among your friends. One cent per copy in bundles of ten or more. Help advertise the Christian Socialist and thereby help the cause.

ITEMS FROM EVERYWHERE

EDITED BY GEO. H. STROBELL

In our last number Comrade Wells in the column devoted to the Christian Fellowship urges all Christians who are socialists to come out and form a church denomination socialist in character. I am strongly opposed to this. While there may be here and there places where such a church organization may be formed, and doubtless will be formed by unattached Christians, we shall be losing a most potent leverage for teaching socialism by so doing. As a member of a Presbyterian church I was lately asked to speak to the Presbyterian Ministers' Association of New York and vicinity. The message met with a gratifying reception and at a later meeting I was asked by resolution to have it printed. Since then I have been invited to repeat my talk in a few of the most prominent churches in this vicinity to good audiences, and if any of my readers doubts that I gave them any less than the whole truth I will cheerfully send them a printed copy. My subject was "A Christian View of Socialism." We must not place ourselves in an attitude of opposition just when the barriers are coming down. If a man wants to talk Socialism along Christian lines in the churches he can talk his fill, provided he drops his attitude of superiority and does not mix up his talk with personal isms on New Thought or higher criticisms. An argument along evolutionary lines is just as effective when begun with primitive man as with protoplasm, and the doctrine of economic determinism agrees more fully with facts when allied to "the determinate counsel and foreknowledge of God" and not left to crawl entirely upon the stomach. Only keep sweet and reasonable and you will see wonderful things. You will have meetings that are an inspiration.

The election in Milwaukee resulted in sending twelve Socialist aldermen to the common council. This was a gain of three seats for the Socialists in that body over last year. Our party also elected four supervisors besides two justices of the peace. The vote for Arnold for mayor was 16,837. He says: "I am not in the least discouraged by the result and I think the Social Democrats have cause for elation at the figures. It is probably better for the party that we did not win at this time. I was afraid of a mushroom growth and that if we had secured control of the city administration at this time the people would have expected too much from us.

The Socialists of Racine, Wis., elected four aldermen to the city council last Tuesday. This was a gain of one member over last year.

Portland, Me.—Our party elected a member of the school board by beating the total vote of the Democratic and Republican candidates by ten votes. Socialists also ran a close second for all the other offices. Socialist sentiment has grown rapidly in the eastern part of Maine.

The Socialists at various points in New York State have elected minor officials and in some cases polled comparatively large votes. This was also the case in Minnesota and other states.

The returns from the election of Tuesday, April 3, show a decided gain for Socialism throughout the entire city of Chicago. There was an almost universal increase. In 59 precincts the Socialists had more votes than the Republicans. In 29 precincts the Socialists had more votes than the Democrats. In 8 precincts the Socialists had more votes than either the Republicans or Democrats, that is the Socialist total vote was larger than either one of the old parties. In 1904 the Socialist vote was 14,762. In two years it becomes 27,139, an increase of 12,517, or over 87 per cent. In the spring of 1905 our vote was 23,090. In the spring of 1906 our vote was 27,139 an increase of 4,149, or 18 per cent.—Chicago Socialist.

The trend toward Socialism is not more marked in political than in commercial and industrial circles, and not more marked in either of these than in legal decisions. The decision of the United States Supreme Court, in the case of Munn vs. Illinois, rendered by Chief Justice Waite, contains one sentence that seems, so far as legal barriers are concerned, to leave none of them in the way of almost any steps that the people may at any time wish to take in this direction. This is the sentence:

"When one devotes his property to a use in which the public has an interest, he, in effect, grants to the public an interest in that use, and must submit to be controlled by the public for the common good, to the extent of the interest he has created."

The sweep of this sentence is evidently tremendous, and seems to include all forms of barter and sale, all acts of a commercial or industrial nature, and all property used for productive purposes. About the only thing not affected is private property maintained for one's own use and enjoyment. Prior to this, it has generally been held that the ordinary rights of the State extend to those forms of industry only, such as railroads, gas companies, street railways, docks, etc., which cannot exist but by special grants or privileges. Now the rights of the public are extended immeasurably beyond these limits, and one of the first and most important of the applications made has been to deprive the grain elevators of this State of the right to make whatever terms they can agree upon with their customers. The act of the Legislature depriving them of this right was decided constitutional several months ago by the Court of Appeals. Whether Socialism is right or wrong, the swing of the pendulum, with the whole world at its end, is most distinctly in that direction.—The New Voice.

Beginning with the issue of May 5, The Worker of New York will come out in a much more convenient and attractive form. Instead of the present unwieldly size, the page will be about two inches shorter, and narrower by one column. This reduction of page size will be more than balanced by the increase of the number of pages from four to six. In its new form the paper will contain about 20 per cent. more reading matter than it now has.

The feature of the municipal campaign in Parkersburg, W. Va., was the resignation of H. O. Davis as a member of the Democratic City Committee and his espousal of the cause of Socialism in a public letter. Speaking of Socialism, he says:

It believes in an equal chance for all men everywhere to develop the best that is in them. It advocates the best interests of all toiling humanity as opposed to its oppressors and exploiters. It demands the abolition of every form of expropriation and oppression of man by man in social, political and economic life. It believes in the democratization of commerce, trade and industry as the only reliable foundation of political democracy and the safe guaranty of social equality, which is thoroughly in accord with the philosophy of economics, science and ethics. It believes that men should be free and equal without exception, of whatever race, family or religion, and they should be permitted to fill their mission in life as civilized beings. It believes that in order to attain these objects man ought not only to have the right but also the opportunity of harmoniously developing and educating, in accordance with his needs, the physical and intellectual capacities which nature has given him. It believes the right to enjoyment of life necessarily involves the duty to labor. But in order that this labor may be productive and useful, and at the same time as pleasant and short as possible, the association of the power of labor and the organization of the process of labor on a higher technical plane is indispensable; and this presupposes that the means of production shall be transformed from private into collective ownership.—Exchange.

Reginald Wright Kauffman, a prominent member of the City party (Weaver's organization), in Philadelphia, has emulated the example of young Patterson in Chicago. Mr. Kauffman resigned various positions in order to join the Socialist party. He is a young man of wealth, scholarly and a writer of note. The Philadelphia Ledger says: "Mr. Kauffman was a powerful force in the recent elections in this city, which resulted in the overthrow of the old Republican gang and surprised the whole country. His ward was the ward of U. S. Senator Penrose, and yet it was carried for reform. This was recognized as largely due to Mr. Kauffman's efforts, and his going over to the Socialist party has been the cause of considerable dismay to the 'Reformers.'"—Cleveland Citizen.

What is most necessary is for us to preserve a sense of proportion, which is closely akin to a sense of humor. Let us accept Comrade Patterson in good faith and with open hands. But do not let us make the mistake of hailing the advent of any individual into our ranks as an "epoch-making event," because it isn't. This is the Socialist movement of the working class, remember, not a mutual admiration society. Let us treat Comrade Patterson as a comrade, and respect him for his courage in breaking away from all former associations to join with us, but don't let us toady. He will do all the better work for it; he will not expect too much of us; he will come to understand us and our movement all the quicker, if we accept him as an equal in the Socialist struggle rather than as a superior from whom so much may be expected that it would embarrass him, however capable he is, to fill the bill.—St. Louis "Labor."

The strike of the bituminous coal miners has invaded Missouri. The possibility of being forced to close all the State institutions, including the penitentiaries, and turning the inmates loose confronted the authorities. What did they do? Lay up a great store of coal in advance at famine prices? Not at all. Arrangements were quietly made to lease one or two of the largest mines in the State, to be operated by the State during the strike. "If we could not have made this arrangement," said Governor Folk, "we would have confiscated the mines. Railroads confiscate coal, and so would the State of Missouri."

It is a very notable victory that our comrades in the British Parliament have won in the matter of the Trade Disputes Bill, reversing the Taff Vall decision.

It is significant that, tho the Government has a clear majority of Liberals alone and tho the Labor Party numbers only thirty members in the House, the Government felt compelled to surrender on a point so important to its capitalist backers on the one hand and their wage-working subjects on the other. The explanation is that half of those thirty men are avowed Socialists and the rest have strong Socialist leanings and that the popular movement which has sent them to Westminster is essentially tho not yet clearly a Socialist movement; in line with and inspired by the growing Socialist movement of the whole world. It is only one more illustration of the fact that an aggressive Socialist minority always has an influence out of all proportion to its numbers.

By boldly seizing and using the political weapon, the organized workingmen of Great Britian have at a stroke recovered what they had lost by adverse court decisions in the last three or four years and placed themselves in a stronger position on the industrial field than they occupied before. —The Worker.

In France the General Federation of Labor has decided that all workmen shall be asked to cease work on June 1 and remain on strike until an eight-hour day is granted to them.

The organizing arrangements of the Federation have been perfected, and it is estimated that a majority of the men will accede to its request, thereby causing a record general strike unless the employers meet the demand.

May 6 has been fixed as the day for the general parliamentary elections in France, second ballots to be held on May 20 to decide in cases where there is no majority at the first voting. There will be more than 300 Socialist candidates in the field.—The Worker.

There is increased fear The TAOI
There is increasing fear that reactionists of St. Petersburg are planning to provoke trouble under the guise of which they will withdraw some of the liberties granted to the Finns and recommence the policy of the Russification. The Socialists of Finland declare that if St. Petersburg defeats universal suffrage, which was promised by the Tsar, and if their demand for a one-chamber Diet is not realized, they will answer with a general strike.

With every week the ranks of the anti-governmental party of all phases are augmenting. A year hence I predict—and my prediction is based upon the events of the past year—Russia will be as free as the United States.—Maxim Gorky in the New York Times.

The Melbourne Trades Council has fallen in line with the movement that is spreading through Australia labor organization to establish the six-hour day.

A great Socialist demonstration was recently held at Hyde Park, London, to celebrate the triumph of the Labor party at the recent elections. Among the speakers were M. H. Hyndman, Kier Hardie, Mr. Henderson, M. P.; Pete Curran, and the following recently elected members: Mr. Hodge, J. R. MacDonald, and Mr. G. Barnes.

The six-hour day coming in Australia! Readers of the Citizen may have noted references in this paper from time to time of the movement that is fast gaining ground in the antipodean country. For a number of years the eight-hour workday has been universal in Australia but it was found that there were not enough new jobs created by that industrial reform to provide for the unemployed. And the discussions that take place upon this question it transpires that labor-saving machinery and the centralization of capital and other modern methods of production tend to increase the surplus of idle laborers, who must work, beg or steal to live. Therefore, the agitation for a six-hour day is spreading over the country. The Australians are alive and wide-awake and we might well emulate them with profit to ourselves.—Cleveland Citizen.

Our Japanese exchange, Hikari, brings the following news: "In spite of the suppression of Socialist organs and imprisonment of comrades, we have grown to be a power and again a Socialist party was organized legally in Tokyo. On the 24th ult. Some forty comrades met at Dr. Katos' to consider the matter and unanimously voted by them to form a rightstraight Socialist party of Japan. Few weeks ago a couple of comrades formally organized a Demos Party—"Heimin To." With a sole purpose of attaining Universal Suffrage. This was allowed to be so by the Perfect of Police. A little later another couple of comrades sent in a notice of an organization under the name of The Nippon Shakai-Japanese Socialist party. It was organized largely to sound the attitude of the new cabinet whether it will allow us to form a party, which was utterly impossible for us to do under the late cabinet. "Now those two parties have united and become the Japanese Socialist Party. They elected thirteen comrades who will constitute the standing committee of the party.—Social Democratic Herald.

THE CHRISTIAN SOCIALIST FELLOWSHIP

EDITED BY REV. LUCIEN V. RULE, GOSHEN, KY.

Rebellion and Obedience.

A rebel I will be and will obey
Nor man nor mandate but my sense of right.
With soul unshackled I will seek the light
That leads to Truth and Love's unending day.
Yea, and I will not tarry on the way,
Silent and slumb'ring mid tradition's night.
God's harbinger to hymn the morning bright
Mysong shall be, and none shall say me nay.
Yet I must suffer with my fellow-men
In wage-slave hell or dismal, nameless den;
Making their want and woe my very own;
Sharing their every agony and groan—
Freedom in service found, and strength like ten;
Fettered and feeble he who lives alone!

—L. V. R.

Tarrytown, N. Y., April 20; '06

Dear Comrades:

The church is an aggregation of men and women most of whom are upright, temperate and kindly. and are made and kept so partly by their membership in the church. Hence it is vain to denounce the church as fundamentally evil. What is wrong in the church is temporary—its failure to teach social righteousness—and is an unconscious result of economic causes. Thousands of ministers, and hundreds of thousands of church members are ready to be taught social truth, and afterwards to use the vantage-ground of the church to spread that truth. These people, ready as they are, will not accept the teachings of "come-outers," who denounce an institution which they hold dear. The specific usefulness of a Christian Socialist Fellowship would be to carry on this work of education within the church; hence, if the movement were to take the form of a new denomination, this specific usefulness would be destroyed at the start. Therefore it seems to me that those who feel moved to come out from the church, and to establish a society hostile to the church should meet by themselves and by all means launch their movement, but that those who intend to stay in the churches where they now belong should have nothing to do with such a movement. I see no use in a conference of persons who stand for two opposite programs.

Sincerely yours,
RUFUS W. WEEKS.

Editors Christian Socialist:

I cannot agree with the suggestions that a separate Socialist church organization be formed. **We must not permit ourselves to be isolated.** We can convert others to our economic program only as we are in touch with them, so that disagreeing with us on that point they are able to see that we are sane and reasonable on other points,—whence they will begin to suspect us sane and reasonable on this.

But the church is against us, controlled by our opponents, and enemies. Yes, so are also all other institutions including the State, organized political power. And we propose to capture the organized political power. So must we proceed to capture the church, the school, every other human institution. In some instances we may need separate congregations. But not separate denominations. For other reasons it would be. I believe, impossible—I am sure it would be bad tactics.

We do however need a Christian Socialist movement of some sort badly and that I hope to see established in Chicago very soon.

E. M. WINSTON.

The Fellowship comrades of Indiana, with some from Ohio and Kentucky, met in close conference at Columbus, Ind., the first week in April to perfect the organization set on foot at a similar meeting last November. Comrades Wattles and Strickland are the leaders of this branch of the great fellowship activity, and while operating locally through the medium of this brotherhood will lend every possible help to the general organization and propaganda Comrade Carr is so devotedly pushing. Comrade Strickland urges that we make the Louisville gathering as decided a success as the Intercollegiate Socialist Society, a rallying organization of all speakers and writers and teachers of the social-religious message. These should have a common understanding and aim, and draw to themselves more and more those socially-awakened ministers or laymen who, while not active propagandists, can exert a wonderful influence over the people they regularly serve. The Louisville gathering may not be large in numbers, but it is sure to wield a lasting power over the country. The close brotherhood at Columbus will be "an upper room" of intimate communion to all workers for the Kingdom, a sort of clearing-house for the entire fellowship activity of this section of the Ohio Valley, and an association of comrades who will stand loyal to each other to the end. Hence the secret and fraternal character of the order. Comrades interested may address Fred G. Strickland, 453 E. Fifth street, Cincinnati, Ohio.

A comrade wrote me from St. Louis the last of March: "I wish you could have come here to join us in the Christian Socialist rally we held yesterday. Over 1,000 people came to our meetings, which were under the auspices of Comrade J. E. Howe and his collaborators of the Brotherhood of the Daily Life. I may be able to meet you and others later in convention. I rejoice with you in the satisfactions of our noble work. It is a blessing to find so many genuine souls and great hearts ready to clasp hands in the cause."

Social thinkers and writers are getting nearer every day. In this line Comrade Strickland says: "A man is eligible to membership in the Socialist party if he is politically true to the working class. No other line can be drawn....The Socialist Party has just one great task; it is to represent the working class in the political field. Other organizations will spring up (if they have not already started) to present the working-class philosophy in the fields of education, fraternal societies, religious interpretation, art and literature. This is an age of specialization."

Comrade Carr's encouraging reports of his itinerary, and the numerous testimonials to his great work inspire every propagandist. Never was the social spirit of love in individuals more needed than now. Some time ago two Socialist ministers were at a certain place. Their messages were similar in matter, but widely different in manner of delivery. The most intelligent auditor commented afterward to this effect: "The first man made the people more and more antagonistic the longer he spoke. The second one overcame prejudice and won them completely the first meeting, and now he can say very strong things to people who politically disagree with him, but have confidence in him."

Comrade Wanhope's lecture in Louisville a few weeks ago was an admirable example of freedom from all bitterness and of the winsome social message. In this connection the words of a prominent Christian Socialist Methodist minister of this state will be in order: "I am glad to note the quiet hopeful aspect of your spirit. The work you are now doing is having a fine effect on your general outlook on life. More and more I am amazed at the fulness of life and its many-sided aspects. Nor can we expect truth in formal definitions but in life May we not then say Truth is Life. So I look upon social movement toward better things. It will not follow any hard, fast program but the currents of life as changed by the Spirit of God and interpreted by spirit-filled men. Sociology must follow pneumatology. But I would not underestimate the economic side. It is mighty and I rejoice in its mightiness. I long since learned that our charitable efforts are but drops of mercy on the vast sobbing ocean of human sorrow. Only a new gulf current of love and economic righteousness will avail. Yet the Spirit must direct the current."

I called upon the Unitarian minister in Louisville, who is one at heart with us, and a friend of Comrade Cooke as well. This minister, who is a deeply appreciative reader of the Christian Socialist, will do what he can to make the June conference a success. He delivers some very strong social messages, and many local comrades attend his church regularly. He sees the need of a fellowship movement springing out of the general socialist movement, expressing and shaping the spiritual longing and outlook. And he has some excellent ideas about doing the work in a fraternal way and so making one's influence count, instead of indulging in blame and bitterness. We socialists need more of the impersonal, sympathetic spirit shown by Wanhope in that lecture. Not even Rockefeller himself would have had just cause to feel hurt at the pleasing, inspiring way Wanhope put the most uncompromising and pointed truths. It is a consummate art, a gift which the old-time faith truly called "grace," or "graciousness" as we southerners say. And in that regard let me quote the word of our Comrade Brenholtz, who thinks and feels what he utters: "I am daily more and more filled with the conviction that Socialism, to accomplish its divine mission among men, must find its Soul, and equally I am compelled to the truth that in the life and character of our Comrade, Christ, the Carpenter of Nazareth, that Soul found and still finds its most perfect expression. So I am especially drawn to those of my comrades who find themselves in all honesty of belief and life able to call themselves by the noblest of names; and when they extend to me, as you have done, the hand of loving fellowship, I am rejoiced exceedingly. I feel that the work you have undertaken in connection with Comrade Carr and others is of the utmost importance, and I shall heartily assist to the limit of my ability."

Comrade Brenholtz greatly regrets being unable to attend the conference, but is one of us all the same. The gathering will be memorable. The rising tide of Socialism is just beginning to make itself felt in the old-fashioned, semi-feudalistic atmosphere of southern religious thought. And while to some it is a spectre, "as Marx says in the manifesto, yet to the liberals it is a spirit of hope and inspiration. I have just now had a long and intimate talk with one of the strong, new ministers at Louisville, a northern man, whose influence and feelings are in our favor. He is free from prejudice too.—L. V. R.

Capitalism is working in up-to-date fashion in Japan. A few weeks since a fire broke out in a copper mine. In order to extinguish it the entrances to the mine were immediately closed while 101 miners were still underground. Although these miners were reoasted alive the property was saved without serious damage. According to Japanese exchanges the newspapers reported the affair merely as an ordinary every-day occurrence. Men are cheap there.—Western Clarion.

At the municipal elections in Turin, Italy, the Socialists elected 16 out of the 64 candidates they put up and increased the vote more than 2,000. Their total vote there is now 10,283.

Judge Grosscup has written a peculiar pamphlet concerning private property, trusts and Socialism, in which he seems to oppose all three. It is evident the judge does not fully understand the subject.

He admits that the discovery by any man that "the door of the property domain is closed and locked against him" is likely to turn him toward the Socialist movement. But Socialism REALIZED," says he, "would overturn civilization, for only in the full freedom for the play of that law of natural selection, which balances and sifts men until they have found the place in industrial life for which they are best fitted, does the world, and especially the world of labor, obtain the full benefits of the varying gifts that have been sown by nature into the brains and hands of her individual children."

This affords a fair sample of the judge's literary and logical style; also of the proof that if he ever has read a Socialist book he never understood it and needs to read it all over again.

Every well-versed reader of Socialism knows that it will afford the only just and successful method of sifting men so that they may be placed where their respective abilities may be made the most of for themselves and for society. Such reader also knows that since, as the judge says, "the varying gifts have been sown by nature,"—they are a SOCIAL product and not the result of that individual's effort,—every individual should have equal access with every other to the means of life and the results of that social labor of which he in his place does his fair part.